

Parable of Ten Virgins,

The Jewish Passover,

The Great White Throne,

VERBATIM REPORTS BY A MEMBER
OF THE HANSARD STAFF.

Holiness.

FOUR LECTURES

DELIVERED BY

MRS. BAEYERTZ, The Converted Jewess

WITH THE STORY OF

HER CONVERSION FROM JUDAISM
TO CHRISTIANITY.

PRICE, 25 CENTS.

TORONTO, ONT.

PRINTED FOR THE AUTHOR BY HILL & WEIR, TEMPERANCE STREET.

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IT is with pleasure that we announce to the thousands of MRS. BAEYERTZ'S friends all over the colony, that she most cheerfully consented to the publication of these three famous lectures of hers: "THE GREAT WHITE THRONE," "THE PASSOVER," and the "HOLINESS" Addresses. Her name has now become a sacred household word and wherever she has gone blessing has followed. It will be a nice memento to secure a copy of her lectures, so that the very words she uttered on those great and solemn occasions may be read in the quiet of the home circle, undisturbed by the pressure of the crowded hall. It is mainly hoped that these lectures may be made of extensive blessing to thousands of readers when her voice may be hushed forever. This publication will be a boon to many who never heard her voice, being prohibited from the crowds who nightly visited her. Specially to our country friends, who do not often secure the privilege of hearing such lecturers, it will be a welcome guest.

We commend the little pamphlet to the public, and ask our Christian friends to buy and spread it far and wide.



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"From Darkness to Light."

"He that scattereth Israel will gather him."—Jer. xxxi. 10.

I HAVE been asked by one of my friends to write a brief sketch of my conversion, and I do it believing that the precious Saviour, whose I am and whom I serve, will bless this simple testimony to His grace and power to save.

Nine years ago I came to Australia with the intention of staying a short time with my friends here, as I had passed through some very bitter trials in the old country, and my dear parents thought that the change of scene might help me to forget the past.

Before proceeding, I must tell you that I and my family for ages back were strict Jews, and I had been brought up by good, religious parents. How the memory of the old days comes over me as I write! Never shall I forget my father's earnest prayer the last hour I spent under his roof; he gave me up to the God of Abraham, Isaac, and Jacob, and prayed that the angel that redeemed them from all evil might bless me.

I landed in Australia upon a Sunday evening, and when I arrived at my destination I found a party assembled, and joined with all my heart in the mirth around me. For twelve months I went into every kind of gaiety Melbourne afforded—dress, balls, the opera; in fact, pleasure of every kind seemed my one thought. About this time I met a gentleman to whom I became deeply attached; but though our affection was mutual, the thought of marriage I could not entertain, as he, being a Christian, and I *heart and soul* a Jewess, it seemed out of the question. However, time wore on, and I at last consented to marry him, though I knew it would involve leaving all who were dear to me, and that it would bring a stigma upon my family. Before we were married I exacted a promise from my husband that he would never use any arguments to make me believe, as I was determined to live and die a Jewess. I will not dwell upon my married life; my husband was all in all to me—I wanted nothing more. God

blessed us with two dear little children, and He who gave them me only knows the agony of mind I endured in the thought, "How shall I teach these little ones what I do not believe myself?" for I had made up my mind, simply out of love to my husband, that they should be brought up in their father's faith.

Although I attended God's house regularly, my heart was in no way changed, and I never thought of Jesus as my Saviour. After my second child was born I became earnestly impressed with a desire to become a Christian. My prayer at that time always was—"O God! if it be right, let me believe." I could not see that it was honoring the Father to honor the Son; and although I really wanted to be a Christian, I did not seek God with my whole heart; my husband and children were all that I desired.

And now there came a time of trial that I must pass over as quickly as possible. By an accident my beloved husband was taken from me in a few days. So terribly sudden was the blow that I could hardly realise that he had gone for ever; and, oh, what a gulf separated us!—it seemed to me impassable. I knew he had died in the faith of Jesus, and I—I was as far off being a Christian as the first day I met him. I was very bitter and hard in my grief, and felt that God had dealt cruelly in crushing me so, taking all the youth and brightness out of my life. It seemed impossible to live, and I felt nothing but the desire to be with my loved one again. Many a day I have laid on his grave in the damp, and prayed that God would take me; but God "while I was yet a long way off," took compassion, and raised up dear friends who showed me that only *in one way* could I ever hope to see my husband again. The desire to be a Christian now became so intense as to become part of my life. No half-heartedness about it. I began to seek the Lord with all my might. "When ye seek Me with your whole heart, ye shall find Me," is a promise I have proved.

One day I was reading the old, old story, when something whispered to my soul, "He suffered all this for you," and the truth seemed to burst upon me like a flash of lightning. I had found the Saviour *my* Saviour, and such a flood of love as came into my heart for Him I cannot describe. I went into my room and on my knees I sobbed aloud, not for sorrow this time, but for joy. Words fail me in attempting to tell you half my Saviour is to me. He is indeed my all; and I can say—"The life which I now live in the flesh, I live by the faith of the Son of God, who

loved me and gave Himself for me." It is now some years since I found my precious Saviour, and although my trials have seemed sometimes as though they would overwhelm me, I have never doubted from the moment that I first believed in Jesus, but have thanked God on my dear husband's grave, for taking him (oh it, is only for a short time,) and giving me the rich gift of His Son. My Jesus is no far-away God to me, but a very near and present help; I trust Him for all things and He never fails me. Should there be some who read this who have not as yet known the precious Saviour, I do most earnestly and prayerfully implore you to seek Him with your whole heart. In looking back I see I never knew what real happiness was; there was always a want the Saviour alone can fill. And, dear unsaved reader, down deep in your heart there is the same aching want. Oh, I beseech you, receive that One who is able to satisfy and fill up your life. He, the "I Am," who heard the groanings and knew the sorrows of the Israelites, has come and died upon Calvary's cross for *you*. He offers to save you; then pause and think *what* must be the eternity that awaits you if you reject Him. You will be lost—*lost*—LOST! not because of your sins, but because you deliberately put from your God's Christ. (John iii. 19.) You *cannot* be saved, you cannot be made fit for the presence of God in any other way than by taking Jesus as your *Substitute*. By reason of sin you are "*condemned already*." As you enter on the duties of the day; as you go to your worldly amusements; as you lay your head on your pillow to rest; as you read this, remember you are "*condemned already*." God has said so. Oh! that He may awaken you to a knowledge of this. Oh listen to God's Word—"The blood of Jesus Christ His Son cleanseth us from all sin. Do not then harden your heart against such love as His; take this precious Saviour, and the moment you do so His glorious, beautiful life is yours, and He will be henceforth the strength of your life, and your heart will be tuned to sing—

"I've found the Pearl of Greatest Price;
My heart doth sing for joy—
And sing I must for Christ is mine;
Christ shall my song employ."

Should this fall into the hands of any of Israel, whom I love, oh, let me ask you, have you ever seriously thought whether that despised Nazarene may not after all be your looked-for Mes-

FROM DARKNESS TO LIGHT.

siah? Have you ever honestly asked the God of Abraham, Isaac and Jacob to show you whether that lowly, humble Son of Mary is really the One of whom the prophet Isaiah spoke when he said—"Behold, a virgin shall conceive and bare a Son, and shall call His name Immanuel"? If you will only read the books of Moses you will see there in what character our Messiah was to come. All those slain lambs, those burnt offerings, those morning and evening sacrifices, the blood shed and sprinkled and the scape-goat, all pointed to one who was to come to bear the sins of His people and make atonement for them by giving up His own life. You need a Saviour—a Substitute—for you have sinned against God, and "the soul that sinneth it shall die." Jesus was God's Son; all the miracles He did proved His divinity. Accept that crucified King of the Jews, and you will say with joy, "I have found the Messiah, the Hope of Israel."

E. L. BAEYERTZ.

Melbourne, Australia, 1875.

The Parable of the Ten Virgins

MATTHEW 24TH CHAPTER, 37TH VERSE,
25TH CHAPTER, I TO II.

NOW, all through the New Testament there is one thing that seems to me to be a surface truth. It does not want any digging down, but it seems to lie just on the very surface, and that is the truth of the Lord's coming again. You won't find anything in the Scriptures (if you know any passage you can send it to me) where it tells God's children to get ready for death, but always exhorts them to be ready for the Lord's coming. When the disciples were gathered together and Jesus ascended up from their midst, they stood gazing up into heaven, until the cloud received Him out of their sight, and while they stood looking, two men stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner, as ye have seen Him go." You can't spiritualize that, you can't twist it up, it is all plain English. This same Jesus shall so come in like manner, as they saw Him go into heaven. It seems to me very plain why the Lord put this hope before His Church, and I will tell you why. It occupies us with the Person of Christ—but when we are looking for death, we are occupied with ourselves. When we are looking for the coming of the Lord, it occupies us with His blessed presence, with Himself. He is the object and every one that has this hope in Him (that He is coming again) purifies himself as He is pure. I have always found, that whenever and wherever I have met with Christians, who hold the blessed truth of the Lord's coming again, not as a theory, not as a doctrine, but as a truth, I have always found them separated from the world. Now, He *is* coming again. I could not attempt to night to begin to speak about this, as I am going to do later on, but everything through the world now tells us, that we are on the Saturday eve of the Lord's second coming, and He will be here soon. When He comes, then every child of God will be taken. THE LORD'S

PROMISE. I go to prepare. John xiv. 2-3-28. A little while. John xvi. 16-22. HIS FAITHFULNESS. Where is the promise? 2 Pet. iii. 4-9; Heb. x. 23-25-37—Surely I come. THE HOPE OF THE CHURCH—BELIEVERS. Unto them that look for Him. Heb. ix. 28; Phil. iii. 20. Waiting for the adoption. Rom. viii. 23. Waiting for the coming of our Lord. 1 Cor. i. 7. Looking for that blessed hope. Ti. ii. 13. The patient waiting for Christ. 2 Th. iii. 5. To wait for His Son from heaven. 1 Th. i. 10. THE COMING OF THE LORD TO THE AIR. This same Jesus. Acts i. 11; 1 Th. iv. 13; 1 Cor. xv. 49. Where I am, there ye may be. John xiv. 3. Because I live, ye shall live also. John xiv. 19. Every saved man and woman throughout the world, will be taken up, when Jesus comes. And, oh friends, if we expect the Lord Jesus to come, are we ready for Him? We know not the hour, when the Son of man cometh, but we should watch and live, as those who are ready. Are we ready, are we ready? Have you your house in order, are we living so that if He should come this very night, we should do the very same as we have already done? Who will be taken? All those who have been born again, and all those who have within them the very life of God, and nobody else. Dear professor, it does not matter what amount of profession you have made, joining a church does not save you. If you have not this life of God within your souls, you won't go when Jesus comes. As an example:—Suppose I hold in one hand a saucer with needles and pins, and in the other hand a magnet. The magnet will draw all the needles to it by the power of attraction, but I might lower the magnet, until it touched the pins and there would be movement in them, because there would be no power of attraction between the magnet and the pins. They have not the same nature. And so it is when Jesus comes He is the magnet, and we will be drawn by the power of attraction, because He is the glorious magnet, and when He rises from His throne and when He comes in the air, then we, who have His life, will be caught up to be with Him, and shall see His blessed face. And I tell you this, I am longing to see the face of the Man, who died on Calvary's cross to save me. I want to see that radiant smile, I want to have the grip of His hand, and I can tell you, none of us will be left out, when He comes to reward His people. Only a little while at the longest, and then we will have the desire of our hearts.

The words to-night are to Christians, "Be ye also ready, for at such a moment as ye think not, the Son of

Man will come. As it was in the days of Noah, so shall it be of the coming of the Son of Man. Now, what was there particular about the days of Noah? The force of it is this, that there was nothing uncommon about it at all. There was no sign, everything remained as it was, until the very day that Noah entered into the ark. People will eat, drink, marry and give in marriage, they will go to their business, take down the shutters of their shop and nothing extraordinary will take place; in fact, everything will go on as usual, until the very day the Lord comes. The cry has gone forth—"Behold the Bridegroom cometh," and there will be no more warning given. If Jesus were to come to-night, I wonder how many would remain in their seats. None but the true children of God will go, when He comes. Dear ones, there may be some of you here to-night, who have joined the church, professed to be Christians, yet are not saved. The grandest conversion we had in America was a dear woman, who had been a member of one of the leading churches of Sacramento, and was looked upon by every one as a Christian; she was awakened then and there at one of my meetings. Her friends tried to persuade her that she was a Christian, but she answered, "I am not a Christian; I joined the church, but I have never received the life of God within my soul, and I am a lost woman." She seemed determined to find Christ, and came to the meetings again and again. I dreaded to see her come in night after night, without having her heart changed, and prayed that she might receive the true light. After a few nights she came into the meeting and I said, "God bless you, you ought to have your likeness taken, you are a changed woman, in your face I see you have been born again; you trust in God, and there is no mistake about it." She thought she had done all she could do, when she had become a member of the church. I was a Jewess, but my husband belonged to the Church of England. I did not know Christ, but I wanted to be a Christian, because my husband was a Christian. I did not understand anything about the life within, or anything of that kind, and as I never was christened, because of course Jews are not christened, I got my clergyman to christen me the day my child was christened. And then I thought to myself, well, I know there is something more to be done, and I was confirmed. My motive was to make myself a Christian, yet I really did not believe in Christ. When I went to the minister and told him he said, "You are just a Unitarian." "Well, I cannot believe in Christ." Poor man, he was not converted himself; he

did not know how to help me, and so I went and was confirmed, but for all that, I was not a bit better. Then I thought, well, I am not one bit better, so there is one thing more that I can do—and that is, to go to the Lord's Table, and I went. I never went but once, and as I knelt there, I sobbed as if my heart would break, for then I knew that I was a wicked, unholy woman, and that was no place for me. Ah! It is a sin for unconverted people to go to the Lord's Table. Don't go there, unconverted men and women, for it is eating and drinking your own damnation, don't do it; only you who are converted should go to the Lord's table. It is a means of grace for His children. I did all that, but I was not converted. 25th chapter. The lamp is the mere empty profession, all professors have a lamp.

Salvation means nothing more or less than the life of God in the soul, and you must be born again; joining the church won't give you life. While I am speaking to you, He can hear every word I say, knows every thought in your hearts, and if I, a Jewess, could go to Him and receive this life from Him, why don't you go and receive the life; it is never too late. Come to-night, dear professor, and give yourself to Christ. Five of them were wise and five were foolish; the wise had oil in their vessels with their lamps, the foolish took no oil. The oil is the Holy Ghost, and He is given to every child of God to energize this new life that is put into the soul. "He that hath not the spirit of Christ is none of His." While the Bridegroom tarried they all slumbered and slept, but at midnight there was a cry made, "Behold the Bridegroom cometh, come ye out to meet Him," then they all arose and began to trim their lamps; the wise have the oil and fill their lamps, light the wick, and there is a bright, steady light, they are ready; but the foolish polish up their lamps, light the wicks, but have no oil, and there is nothing WITHIN the lamps to feed the light, so they cried out, "Our lamps are going out." So with you, dear professor, you have been making the outside of your life bright, and have been trying to love God, and bring forth fruit, when there is no *life* within the soul, and no power to enable you to live for God—"Ye must be born again"—Oh, the despair of the foolish virgins, when they find out their light won't burn, and they cry, "Give us of your oil," but we cannot do that, we can only send you to them that sell, and much as I would like to save you to-night, for I know many here are just empty professors, having a name to live and are dead. I have not

the power to impart the Holy Ghost, but go to the One who gave me the life and buy. You say you have no money, how can you buy? Blessed be God! It is without money and without price. "Ho, every one that thirsteth, come ye to the waters; yea, come ye and buy, without money and without price." Can you get it without money, and without price to-night? Yes. Some one has paid for it. It is very cheap for you, you have nothing to do but come and receive it; but it cost the precious price of Christ. It cost the agony in Gethsemane's Garden, and it cost Him all the years that He spent in loneliness upon this earth, the death on the Cross. He has paid the price. There is nothing for you to do. Will you come, will you come? Oh, but some of you are saying, "I would like to be a Christian to-night, but do you think God will forgive me, when I have delayed so long?" Listen, I will illustrate it by an incident:—There was a young man lying in a bare, rickety, broken-down attic, dying, and Mr. Dawson, who was an evangelist and greatly blessed in bringing the sick and dying to Christ, wherever he went, went to visit this young man. "Young man," he said, "a friend has come to you," and the young man never turned around but said, "You made a mistake, sir, I have no friend." "Yes you have, Jesus Christ is your friend, and He sent me to see you." He would not receive Christ. Mr. Dawson visited him, and for three weeks nursed the poor dying boy like a woman, and brought him all he needed, attending to all his wants. William received Christ, and the last day of his life came. He was very low and very weak, and he said to Mr. Dawson, "I have not told you yet, sir, but I am dying, and I want to tell you I broke my mother's heart, she died of a broken heart, and my father turned me out of his house, never to acknowledge me, and he won't have my name mentioned in his presence, and do you know, sir, I can't die, I can't die, until I see my father and get his forgiveness. I am going to my mother but I want my father's forgiveness." "Give me your father's name and address, and I will go and fetch him for you." "He would not have my name mentioned in his presence, no good your going sir." "Trust God, do not despair, and I will do what I can." Mr. Dawson got the name and address from him and went off to seek the father. He came to where the father of the young man lived. It was a magnificent mansion. He rang the bell. A servant in livery opened the door. He asked for the master of the house. A pompous old gentleman soon entered the room, and Mr. Dawson began at once to speak about his son William. The old gentleman said, "Sir, if you have

come here to speak about my son, the sooner you leave the better." "Very well," said Mr. Dawson, "I did not come to ask for money to bury him, I will do that myself." The old man said, "What did you say, bury him, do you mean to say that William is dead?" "I did not say he was dead, but he cannot at the outside live for more than a few hours, perhaps within an hour he may be dead." Then he told him all about his conversion, how William said he could not go home to meet his mother, until he had received his father's forgiveness. And the old man said, "Oh, sir, take me to my boy," and they left at once for William's room. The old father went up to the bed, and William put his dying arms around his neck, and sobbed, "Oh, father, I am so glad you have come, I wanted to tell you, father, before I go, that I know that I have been so very wicked. I am so sorry, but Jesus has forgiven me. Father, won't you forgive me also? Oh, father, just do before I die," and the old man, sobbing, took the dying boy in his arms and laid his head upon his breast, and sobbed out, "Ah, William, my lad, my lad, if I had only known you wanted my forgiveness, you should have had it long ago." In a little while he died in his father's arms, reconciled. I tell you there is no one here to-night who wants my Father's forgiveness but what can receive it. He wants to pardon you, wants you to be saved. I tell you, he longs for your salvation, for God loves you. He wants to save you. Do you think He would have done all He did if He did not want to save you? If you want His forgiveness you should have had it long ago. Those who are ready, go in *with Him* to the marriage. What is it that is going to make heaven? These beautiful streets of gold, that state of sinlessness? That may all help, but I tell you what is going to make my heaven, and that is, a personal Jesus, to see the blessed face of Christ. If I could not be with Him I should say, "take me back to the earth, for it is not heaven if Jesus is not here." I heard of a dear little child once who was taken from her home, because her mother was dying. The mother died, and they brought home the child. When she first went in she said, "Where is mother? Where is mother?" What was the home to the child? What were the chairs and the tables, do they constitute your home? No indeed. It is not the chairs or the tables that make the home, it is the love that makes the home. "Where is mother, where is mother?" She entered one room and then another, where her mother was wont to pray, but could not find her. "Can't anyone tell me where mother is?" The servant at last said, "Your dear mother has gone away,

has gone to heaven, never to come back." "Oh," sobbed the little one, throwing herself on the ground, "take me away, oh take me away, I don't want to stay. This is not home if mother is not here." Jesus is my heaven. With Him

"The bride eyes not her garment, but her dear bridegroom's face,
I will not gaze or glory, but be my King of Grace ;
Not on the crown he giveth, but on His pierced hand,
The Lamb is all the glory in Immanuel's land."

They went in with Him to the marriage and the door was shut. Yes, dear sinner, that door is open to-night, but the day will surely come if you slight Him, when that door will be shut and you cannot enter. You don't mean to be left out, but while you are making up your mind He may come. You have been doing the best you could, but you have no life, and you will knock at the door and cry, "Open to me, oh, let me in," but the answer will come from heaven, "I never knew you, I never knew you." There are many in this meeting to-night whom Christ does not know. "I know my sheep, and am known of them, and I give unto my sheep eternal life, and they shall never perish, and none shall pluck them out of my hand." His sheep know Him. Receive Jesus and accept of His salvation. When we receive this life in our souls, there comes to us a knowledge of God, and we cannot live without God. He knows me well, and I know Him better than I know any human being on the earth. Look, dear sinner, He wants you to know Jesus Christ. It is not a belief of creeds or doctrines, but it is the blessed person of Jesus. To know Him. Our religion is a blessed person. Now, come to-night and let me introduce you to Jesus. Settle this question with Jesus Christ, and then the door will not be shut, and Jesus Christ will not say, "I never knew." He will keep us for His dear name's sake.

MRS. BAEYERTZ'S MISSION.

The Jewish Passover.

ON Thursday, September 25, MRS. BAEYERTZ delivered an address on "THE PASSOVER," at the Baptist Tabernacle. The building was crowded. Hundreds turned away.

The service was begun by MRS. BAEYERTZ giving out hymn 390—"I hear the Words of Love,"—and in doing so she said she asked those present very specially to notice the words of the hymn, because they bore upon the address. MRS. BAEYERTZ engaged in prayer, and then the hymn, "Alas and Did My Saviour Bleed" was sung. A portion of Scripture—Exodus 12th chapter, beginning at the 21st verse was read. After announcing that the following Tuesday had been set apart throughout the Australian colonies for a day of prayer, MRS. BAEYERTZ said :

Now I want just to look for a little while into this subject of the Passover, and I will begin by telling you how the Passover is kept to-day amongst the Jews. You know that, as I read to you in this chapter, God was going to pass over the land of Egypt, to redeem the Israelites out of Egypt, where they were in bondage, and God said, "In all generations this night is to be remembered amongst you," and wherever Jews exist now they look back to this night as the most remarkable night in the whole of their experience, because it was the night when they were delivered from bondage and slavery, and led out, and, you know, ultimately reached the promised land. Now the Passover is always kept up amongst the Jews, and when I was a girl, and, of course, until I came out to these Colonies, I kept the Passover regularly every year with my family ; and I must tell you there was no synagogue where I was born and brought up. We were the only Jewish family in North Wales. There was no synagogue anywhere near.

All the fasts and feasts had to be observed in the house. My father was a strict Jew : a good, upright, just, honest man, and a man that loved the observances of the Jewish religion ; and we were all taught and brought up in the Jewish faith, to observe all the ordinances of that religion. You must remember that all the fasts and feasts, and the Sabbath, always begin at sundown. For instance, the Jewish Sabbath begins on Friday night and ends on Saturday night, just as the sun goes down. And so the Passover begins in the same way. It is always customary amongst the Jews, at every feast or fast or religious observance, to have a white tablecloth, and spread it upon the table, and upon this to place the prayer-books, or whatever it may be, that are needed. On the Passover night a cloth is laid in the evening, and upon the table are placed the prayer-books, which generally consist of books as big as this one, printed in Hebrew on the one side and English on the other.

The Jews always chant the Psalms, and on the Passover they chant the most beautiful Psalms, very much like they do now in the Church of England. When I was at Nelson I went to Mr. Kempthorne's church—the Cathedral—and my eyes nearly filled with tears when I heard the intoning. It took me back to the old days when we met round my father's table, and those beautiful Psalms were intoned—Psalms like the 118th—that was the one we used to intone upon this night. At the end of the table would be a dish with white finger-napkins, and on it layers of Passover bread—the unleavened bread—and then on top of that the finger-napkin would be folded over ; and there would be a plate, and on this plate was what is most interesting for you to know—a lamb-bone burnt black in the fire. It is typical of the lamb that was slain. They roast or burn it in the fire as an emblem of what we read of here.

Then there is a mixture, known very well to Jews, which the host or master of the house makes. It is a symbol of the bricks and mortar which the Jews were obliged to make in Egypt. This mixture is always eaten at a certain stage of the supper, with horse-radish tops and bitter herbs. These horse-radish tops (green) are cut, and strips placed upon the plate. These are dipped into the mixture and handed to each of the family at certain intervals, with a piece of the Passover cake. At each corner is a decanter of simple home-made raisin-wine, and generally the mother of the house makes this raisin-wine. At certain intervals a prayer is said ; and so the

feast goes on until the prayers are all said and the Psalms are all chanted. But at a certain stage of the supper it is most interesting to know that a wineglass of wine is poured out and set by itself on the table. Then the eldest son rises and gets a seat and sets it down empty, and it is left empty. He goes to the door, throws it wide open, and then the whole family bow and pray that the Messiah may come. That is always done at the Passover feast. So that all over the world, at our Easter, it is a very remarkable thing that while we are thinking of Christ on the Cross, the Jews are commemorating the Passover in this way. At a certain point in the Passover Supper they are praying for the Messiah to come, and their prayers will be answered, for He will come. Let me tell you that there are seven days strictly observed. I would not have eaten a crumb of bread as a Jewess then; I would as soon have thought of committing the most dreadful sin as eating a crumb of bread. There is not a crumb of bread left in any Jewish house. My father was so strict that he used to go through the whole house, from top to bottom, to see if he could find one crumb that had been left in the house. After a certain hour, after five or six o'clock, as the case may be, in the evening, everything was taken out of the house except it was unleavened, and then the fast was kept up for seven days. The two first days were holy days, and the two last days were holy days. Special dishes and cooking utensils were used at the Passover. At the end of the Passover these things were washed clean and were not brought out again until the next Passover. Now we will hear how it was instituted originally, and you shall see what is the one thing lacking in the observances now, and perhaps you will thus find one thing that is lacking in your life. The first thing to notice in the passover is this—God brings Egyptians and Israelites on one common platform. He shows us that there is no difference. All have sinned and come short of the glory of God. And as God looks down upon this meeting to-night, you who are unsaved, He sees you lost already, condemned already. The wages of sin is death, and God has shown us plainly in His word that there is no difference. It does not matter whether you are enlightened or ignorant, whether you are refined or unrefined, whether you are a church member or have never joined a church; if you are an unconverted man to-night there is no difference in God's sight, because all have sinned and come short of the glory of God. You would have thought that the Jews, the chosen people, would surely have been let off,

but they have to die just the same as the Egyptians have to die. The only difference is this: the one died in the person of a substitute, the other died in their own persons. God says to Moses, "Go down to the children of Israel and tell them to take a lamb." This lamb had been kept for seven days, and on the evening of the Passover they were to take this lamb and slay it. And if you will come with me into the courtyard we will look at the scene. The first-born son comes along, leading a white, innocent lamb, and as he stands there he represents the family. Remember that God is going to pass over the land, and the first born is going to die. He represents the family, and the family represents him, and as he stands there perhaps the whole household is looking on. In every household there is a lamb, and where there is a first-born he must take it out and do just as this one does. *He takes the knife and slays the lamb.* Now comes a question, and I want you to think about the answer. The lamb is slain, but is that first-born son saved? Jehovah is going to pass over the land at midnight, and He has told them what to do; would you think that as that first-born son stands there he is safe? No, I think he is in as great danger as ever, because there is something more to be done. But let us for a moment leave him. Come to Christ, see that Lamb of God of whom this lamb was the type. What does the Apostle Paul say? "Christ our Passover is slain for us." And what does Peter say? "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." What does John the Baptist say? "Behold the Lamb of God which taketh away the sins of the world." Now come up to the cross. Jesus has been having this very Passover supper that I am telling you about. He has just been sitting round the board with His disciples, and He says: "My soul is exceeding sorrowful, even unto death." Then He tells them, "One of you shall betray Me." And so John, who is next to Him, looks up and says, "Master, is it I?" And they all say, "Is it I?" And Judas, not to look peculiar, joins in and says, "Is it I?" And now comes the thing which I can understand, because I have sat down to the Passover feast. And Christ said, "It is one of the twelve that dippeth with Me in the dish." That custom is always kept up amongst the Jews, these bitter herbs and mixture, and dipping in the dish. Judas dips in the dish, and Jesus says, "What thou doest, do quickly;" and Judas

went out. I have often followed Judas as he went out, going down those stairs in the bright moonlight. It was in an upper room where the feast was, and Judas went down, step by step, until he came into the street. And as he went on through the bright moonlight surely he must have thought, "Well, He was a kind Master." And Peter and John—never could he look them in the face again. But the devil possesses the man; and it is an awful thing to be under the power of the devil. He goes on, carried on by this awful power, until he comes to the place where the priests are seated, and says, "What will you give me and I will betray Him to you?" and they counted him out thirty pieces of silver, which he takes, and they go to the garden where Christ is and take Him. Do you know what the Unitarians say? I will tell you. They say that Jesus never said He was God. The Jews won't say that. That is why the Jews had Him crucified, because He said He was God. On two occasions He used the very name He Himself gave Moses, when Moses said, "Whom shall I say sent me?" "Jehovah," Jesus answers, "Say I Am sent you. I AM THAT I AM." That is what He calls Himself. And when we come to the New Testament what does He say? The Jews come to Him one day, and He says to them, "Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I Am." That is the name of God. Now they had come to take Him in the garden, Judas leading the train. Jesus said, "Whom seek ye?" They say, "Jesus of Nazareth." He says "I Am." And what was the result? The result was that the soldiers went backward and fell to the ground, because He used the name which never was used except by Jehovah. And twice we find Him saying that He Himself was Jehovah—"I Am." Now Judas has betrayed Him, and He is handed over to the power of the Jews. You know how Pilate sought to deliver Him, and how he washed his hands, and said, "I am innocent of the blood of this just man." Did you ever notice that everyone who had a hand in the death of Jesus left his testimony on record that He was just, innocent, righteous. Pilate had to leave his testimony, and Judas had to leave his testimony. After betraying Jesus, Judas is in such agony that he is beside himself, and he comes back to the priests and throws down the money on the table. What a sight for those men! He comes in wild, hag-

gard and heartbroken, throws the money down on the table, and says, "I have sinned in that I have betrayed innocent blood." But, ah! Jesus came into the world to die. He was the Lamb that was pre-ordained from the foundation of the world. "Behold the Lamb of God that taketh away the sin of the world." There He is, hanging upon that cross. Oh! I wish you could get a sight of Him. I wish some of you could get the sight of Him I got nineteen years ago. It broke my heart. It was while reading the account of the crucifixion in John. It all came before me. I saw Him upon that cross. I heard them taunting Him, and saying to Him, "If thou be the Christ, come down from the cross. He saved others, himself he cannot save." As He hung upon that cross He was fighting a battle—a far greater battle than that battle we think so much about, between David and Goliath. Yes, as He hung upon that cross He was meeting all the powers of hell. He looked down to earth to see if there were any that did pity, if there were any that did notice. "Is it nothing to you, all ye that pass by. See how the Lord hath wounded me in the day of His fierce wrath?" No, there were none to pity. Where was Bartimaus, whose sight had been restored? Where was John, the beloved disciple? Where were all those loved ones? They had all forsaken Him and fled. Earth had no friends for Jesus, and in His agony He looks up to heaven. I saw a picture in Melbourne of Jesus on the cross, and an angel stooping down and kissing Him on the forehead. It is all very well for the artist fancy, but there was no one from heaven came down to comfort Jesus then. Heaven had no friends for Jesus, and earth had no friends for Jesus. Why? Why? Because He was bearing sin. The flames of hell will never make a man love God. But I am amazed sometimes how men can sit down and look up at Christ on the cross, and not be drawn in love. Ah! dear sinner, if the cross of Christ will not draw you to God I do not know what will. He who hung upon that cross, He who was the great I Am, He who by His word could call Lazarus from the grave, *could* come down from the cross. And if He had let His awful, almighty power beam forth for one moment upon those people, what a scene it would have been! But there was the hiding of His power, and He hung there till at last that cry went forth from His breaking heart which has filled the universe, "My God, my God, why hast Thou forsaken me?" Do you know why? Can you look up with love to-night and say, "For me, Lord

Jesus. Thou hast died." Can you look up to-night and say, "As far as I am concerned, that death was not a waste ; as far as I am concerned, that death has made me free?" Can you look up to-night and say, "He loved me, He gave Himself for me?" Many of you can. But many of you can not. He hangs there until all the debt is paid ; until He has made your peace with God, and then He cries, with the cry of a Conqueror, "It is finished !" And they came round to break the bones of those who had been crucified. They break the bones of one of the thieves, and he is soon out of torture. They break the other thief's bones, and he soon dies ; and then they come to Jesus and lift up the hammer. "No !" "Not a bone of Him shall be broken," was the prophecy thousands of years before, and the hammer would drop, and they cry, "He is dead already." And then, to fulfil the Scripture, one of the men takes up a spear and pierces His side, out of which comes the water and the blood that cleanses from all sin. And when Jesus rose again, what is the first thing that He says to His disciples? Go and preach the Gospel to all the world, beginning at Jerusalem ; as though He would say, "Go to the man who put the crown of thorns upon My head and tell him that I will give a crown of glory. Go and tell the man who pierced My side that the blood of Jesus Christ cleanseth from all sin. Go and preach the Gospel to every creature." It is very well known as a fact that it was the custom to bury the crucified at the foot of the cross. But Jesus was not to have that burial. The moment He paid the debt, that moment man's hands were done with Him, *then* God commenced to honor Him, and He has never ceased honoring Him, and never will cease honoring Him. Look at Christ on the cross. Look at Him dead at the foot of the cross. Look at that white face they are wiping so tenderly, and leaning over. That is the face of Jesus. He is really dead. There is no life in that dead body. And now comes the question. The lamb has been slain—the Lamb of God that taketh away the sin of the world. But are you saved? Scores of you, I am afraid, in this building to-night, are not saved, and as far as you are concerned up to this moment, it is no matter to you that Jesus died. You believe in Him, perhaps, with the head belief; but He has never had any power over your lives yet. You have never come into contact with Him. There is something else to be done. Perhaps if we go back and see what these Israelites did it will help us to see

what we ought to do. What is the first thing the first-born son had to do after he had slain the lamb? God says, "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and two side posts with the blood that is in the basin; and none of you shall go out at the door of His house until the morning." What is hyssop? Hyssop was just a common weed like grass. It grew anywhere. So that the first-born son had only to go outside and pick the hyssop, and he could do what he was told. What good was the hyssop? I will show you. Supposing this is the blood in the basin, and I have a little bit of green hyssop in this hand. I dip the hyssop in the blood, and I take it out and splash or sprinkle the door post on one side. I dip it in again, and sprinkle it on the other side, and also sprinkle the lintel. After that was done what did they do with the hyssop? Did they tack it up against the post so that God might see the hyssop and the blood? No. God says, "When I see the blood." Hyssop is just like faith. People are going about and saying, "If I only had faith," and they think that this very faith that links them on to Jesus Christ is some very rare specimen that is to be found in very few people, and that they are lucky people who have got this faith; but they cannot find it. Why, it is all nonsense. Everyone of you have got faith, and I believe have got faith enough to save you. You have faith in me or you would not have come to the meeting to-night. If you did not believe I was going to preach you would not have come to these seats. Exercise the faith you have got. When God says, "Believe in the Lord Jesus Christ, and thou shalt be saved." God will not withhold the power of faith from you. I may explain it in this way. We go down to the railway station, and we get into one of the carriages, say, and perhaps the guard or porter has forgotten to put on the little link that connects the engine with the carriages. If that is not done the engine will go on and leave the carriages behind, but the porter comes down and puts on the link as I have seen it done when they have been shunting, and then the engine takes the carriages with it. The link is like our faith. Faith fastens us on to Christ. Suppose you look for faith. Did faith die for you? Was it crucified for you? and did it rise again for you? Instead of troubling yourselves about faith, just be occupied with the object of faith, and that is the Lord Jesus Christ. Very well, they have sprinkled the door-post and lintel. Anyone inside this house is perfectly safe. Suppose some of the Egyptians said to the

Jews, "We believe God is going to pass over the land, and you Israelites know what will save you, because He has told you what to do. We will come and take shelter with you." They would be just as safe in that house as the Israelites, because of the sheltering blood. I would like to take you for a moment into two houses. In one the mother of the house is looking sad and miserable. Suppose they are just taking supper, and everything is set. We say to the mother, "Why are you so sad to-night"? And perhaps the mother will say, "Are you a stranger here"? Don't you know that Jehovah is going to pass over Egypt, and that the first-born are to be slain"? "Yes," we say, "We heard that; but we have heard Moses tell the Israelites that the Lamb was to be slain instead of the first-born, and that the Lord when He saw the blood would pass over the house." "Yes," says the mother, "that is all very true; but you know we cannot be certain. Nobody can know they are safe until after twelve o'clock. I cannot tell whether my boy is safe until it is all over." In the other house there is a grand contrast. The mother is smiling and happy, because the Lord is going to deliver them from being slaves in Egypt. We say, "Why do you all look so bright and happy? Don't you know that Jehovah is going to pass over the land to-night?" "Yes," says the mother; "but did not you see the blood on the door-posts and lintel?" "Oh, yes," we say, "but you know you cannot be sure." "Sure!" she says with indignation, "We believe in the word of Jehovah, and we are under shelter of the blood. How can we be more sure than that?" In which of those houses do you think the first-born is the safest? Some will say, "Inside the house in which is trust." No such thing. He will be just as safe in one as in the other. Because it was not their estimate of the blood, or their feelings or thoughts about Jehovah; but it was the blood that was sprinkled that made them safe. So with you, dear Christians. Why are you doubting? Some people say to me, "Well, I think, Mrs. Baeyertz, it is great presumption to say you know you are safe," but I think it would be terrible presumption in me to say I am not safe, when God says I am safe. God says if we trust in Jesus Christ, and believe in Him and receive Him, we are safe. Do not you believe the word of God? Now, for a moment. It is midnight, and Jehovah begins that awful journey. He begins say down in Egypt, perhaps at the beautiful palace of Pharaoh. There gleam those beautiful pillars in the moonlight, but there is no blood to be seen down there, and so God says,

"All the first-born must die." Then go down to the land of Goshen, to a tiny cottage perhaps. What is that dark splash on the door-post and lintel? Blood, b'ood. There is no angel of death to go in there because they have died. The best way to keep out death is by dying. There is the token. The first-born son had died in the lamb. The sprinkled blood was a token to God that he had died. Jehovah said, "When I see the blood I shall pass over you," and so there was not a house in Goshen where there was one first-born dead. They *had* to die because they were sinners. The only difference was this, that in Israel they died in the person of a substitute, and in Egypt they died for their own sins. And that will be the difference with every man and every woman within the sound of my voice to-night. You must either die in the person of your substitute and accept the Lord Jesus direct as your own personal Saviour, and take Him as your substitute, or else you must consent to die for your own sins. The Lord help you. There is such a thing as appropriation; I want to explain what it is. Suppose I went to a shop in Auckland and bought a present for one of you here, and suppose I said to the shopman, "I will pay for this"—say it is a book; and suppose the shopman says, "What will I do with it, shall I send it to your address?" And I say, "No, keep this book until a person calls with a card answering to this name." By and by, of course, it is delivered to the person with that card. Now, salvation belongeth unto the Lord, and the salvation for us is in God's hand. It belongs to the Lord Jesus Christ, because He bought it. And who did He buy it for? For the one who answers the descriptions for whom He died. Who is that? The sinners and the ungodly, those are the ones for whom He died. You have only to claim your salvation, and God says it is bought for you. Christ bought salvation and paid for it. God is reconciled to every sinner in this building. Does that save you? No, and I will tell you why. You are not reconciled to God. If you would come to-night and be reconciled to God, you have nothing to do but receive the reconciliation. Receive it. Jesus Christ has reconciled man and God by His death. He died on the cross, and by His death put away sin by the sacrifice of Himself, and now God is reconciled to every sinner. And the reason sinners are not saved is because they won't come up, each for herself and himself, and be reconciled to God. Now, just to close. You see the Israelites, they went into their houses. They did not walk about the streets, but in their houses they were taking shelter

under the blood. Mark you, they could not see the blood. They could not come out of the doors and see if it was all right. If they had gone out to see, it would have been at the risk of their own lives. God says now *you* may be under the shelter of the blood. The words for "take shelter" and "trust in" are synonymous. So as I stand here I take shelter under, or trust in the blood of Christ, and I am sheltered under the blood of Christ. You say, I cannot see blood anywhere. Well, but Jesus Christ has gone into heaven—by His own blood He has sprinkled the lintels and the door-posts. I have no need to see the blood. God sees the blood, but He looks into my heart, and sees me. I am trusting for my soul's salvation in nothing, nothing, nothing, absolutely nothing, but the precious blood of the Lord Jesus Christ, and so I am as safe as God can make me. And any of you in this meeting to-night, who will simply trust or take shelter under the blood of Christ, you are as safe as God can make you. Why do not you accept this glorious salvation? What need is there for you to go home to-night an unsaved man? What need is there to go back to the weary, lonely life of not being friends with God—not having God for your friend—when Jesus has died to reconcile you? Why not receive the reconciliation to-night? What were the three places where the blood was to be put? On the right hand to keep out sin, on the left hand to keep out sin, and on the lintel so that Jehovah, looking down, could see the blood. But there was one place where the blood was not to be put, and that was on the ground. I fear that many of you have got no blood sprinkled on the door-posts, no blood sprinkled on the lintel, but I fear you are trampling it under your feet. I will tell you, just in closing, one verse from the 10th of Hebrews, which I think is a terrible verse, and just shows what God thinks of Christ rejected. It says there that in the old days men died at the mouth of two witnesses, and then it says, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath insulted the Spirit of grace." Just as though it were possible to trample the body of Christ under their feet. You say I cannot do that; Christ is in Heaven. No, but God regards a Christ-rejecter just as though he had done it; trampled under foot the body of God's dear Son! Think what a sin that must be. Many men say, "We do not need the blood, the atonement of Christ; there is something good in us that if

developed will lead us back to God." Very well, God places as a damning sin trampling under foot His dear Son and counting the precious blood an *unholy* thing; and lastly, to insulting the Spirit of grace; and the Spirit of grace is here to-night. It is not I that am preaching to you. It is more than I. It is God, the Holy Ghost witnessing to the blood of Christ, and if you go away from this meeting unreconciled you are insulting the Spirit of grace, because that is Christ's witness to the blood, and you unsaved men and women, you commit an unpardonable sin, for which there is no forgiveness in this world or the next, if you reject Christ *once too often*. God save you, and grant help to you through this big meeting, even if you do not come into the inquiry meeting. God grant that wherever you are, by the side of your bed to-night, you will say, "Jesus, my Saviour, I accept Thee as my substitute. I die to-night in the person of my substitute. Make me Thy child." God grant that hundreds of you may do this to-night for His dear name's sake. The Lord help you.

MRS. BAEYERTZ then invited those who desired to do so to come to the inquiry room. The hymn, "Just as I am," was then sung, Pastor BIRCH engaged in prayer, and the meeting terminated.

The Great White Throne.

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AT the City Hall, on Sunday evening, October 5, MRS. BAEYERTZ re-delivered her address on "THE GREAT WHITE THRONE." The building was crowded, and large numbers were unable to obtain admission.

The service was commenced by the singing of Hymn 131 (Sankey and Moody's collection), "All the way my Saviour leads me." MRS. BAEYERTZ engaged in prayer. The Hymn 301, "Shall we meet at home in the morning?" was sung, and MRS. BAEYERTZ read some verses from Isaiah sixth chapter, and Revelation twentieth chapter.

MRS. BAEYERTZ then delivered the following address:—We read in the sixth chapter of Isaiah that it was in the year that king Uzziah died that Isaiah saw the vision. Now Uzziah was a leprous king—he was a king that was smitten with leprosy—and you remember my telling you this afternoon what a perfect type leprosy is of sin. Well, strange to say, it was in the very year this leprous king died that Isaiah found out what a sinner he was; and the way he found it out we have in this chapter. He says, "I saw also the Lord sitting upon a throne, high, and lifted up, and His train filled the temple"; and then he goes on to describe this vision. He sees the seraphims, and he tells us they each had six wings; "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." They only used two for flying, although they had six wings, which is a lesson to us Christians that we should give more time to worship and adoration than we do to actual service, because, mark you, these seraphim were veiling their faces, which is worship; veiling their feet, which is worship; and only using two wings to fly with. Now, there was only one sound heard in the temple as Isaiah got into the presence of God—a sound that is not pleasant to the ears of sinful man—"Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of His

glory." Many years ago—I suppose it must be now fifteen years, or, perhaps, sixteen; more likely over sixteen years ago, for I had not been very long converted—I was seeking the baptism of the Holy Ghost, the enduement of power for service, because I found when I was visiting the hospital and gaol, and visiting in my district, and teaching in my Sunday school—for I was a member of the Church of England, and had a great deal of this kind of work to do—that I had no power in the conversion of souls, and so I set apart six days with two dear Christians seeking the power of the Holy Ghost. The first day we met—I just want to tell you what happened, because it is very much like this vision, and not only that, but it will help some to understand what I am going to tell them about—we made no plan as to how we should arrange our meeting, but as I knelt there I seemed to get alone with God. It seemed to me that I was just surrounded by God, and I was kneeling there a poor lost sinner. Although I was a real converted woman, as really saved as I am to-night, I felt that I had no idea how sinful I was. And when I got into the presence of God, I lost the use of all my limbs. I could not have lifted up a finger, I could not have spoken to have saved my life, and I just knelt there in the most awful terror—the most awful thing I had ever experienced in all my life, for I have never had such an experience since or before; and at last it seemed as if God removed His holy presence from me, and I got the power again of the use of my limbs, and the power of speech, and the first thing I said was this, "O God! remove Thine awful presence from me. O God! stay Thine hand," for I felt that if I had been long in that *presence* the body could not have contained the awfulness. And I will tell you what it taught me. (When I was converted, I was not under a very deep conviction of sin. Being a Jewess, you see, my hindrance was this: I could not believe that Jesus Christ was God. It was not that I was burdened about my sins and wanted a Saviour, but I wanted to believe that Jesus Christ was God, and when I believed that He was God I was converted.)

It taught me that a sinner coming into the presence of God with his sins upon him will be withered up in the presence of God. He will not be able to speak. He will not be able to blame men or circumstances, but the very glory of God, the very holiness beaming out from God, will wither up the poor sinner. And as to any unconverted man or woman thinking for one moment that they will go to heaven when they die, or be taken up when Jesus comes, if they have not been con-

verted, or if they have not received God's life into their soul, they could not live in heaven. You could not bear the presence of God. You would cry out if you had the power, as I cried out, "Take Thine awful presence from me"! And the reason you do not know you are a sinner, and the reason you do not feel the burden of your sins, is this, you have never yet come into contact with God. When Isaiah came into contact with God, what is the first thing we hear him crying out? "Woe is me, for I am undone"! Why does he say that? He tells us: "For mine eyes have seen the King, the Lord of Hosts." He came into contact with God, and the glory of God, and the holiness of God so contrasted with his own sinfulness that he found out what a lost sinner he was. And, dear friends, let me tell you this, you who are unsaved to-night, if you do not come into contact with God while you are in this world, and get rid of the burden of your sins and get the life, the only life that will enable you to breathe the atmosphere of heaven, you will never go there. No, you will cry out, "Hide me, hide me, hide me from the face of Him that sitteth upon the throne"! Immediately Isaiah confessed his sin. We read—"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." What is that to teach us? Christ is the offering and Christ is the altar, and when we find out that we are sinners, as many of you will do in a meeting like this to-night, instead of going away with the knowledge that you are a sinner—because that knowledge will never bring you peace—if you come into contact with Christ He will save your soul because He has died on Calvary's cross, and contact with the offering will save. Immediately Isaiah came into contact with the sacrifice, that moment the voice is heard saying, "Thine iniquity is taken away, and thy sin is purged." First, we have the utter ruin of man. The light from the throne reveals to him his utter ruin. Then we have God's remedy, which is always atonement, nothing else. No matter where it is brought out, you won't find salvation in any part of the Bible apart from atonement or sacrifice. The altar was there, and the sacrifice was upon the altar, and it was contact with the sacrifice that saved Isaiah, just as it is contact with the sacrifice that saves me to-night, because Jesus Christ was the sacrifice for sin. He was the atonement, He was the altar, and thank God, if the glory from the throne reveals to any of you

to-night that you are a lost sinner, then there is the altar to purge away the sin. Isaiah heard a voice, and if you notice, in the first part of the chapter, he stands bowed and ashamed before God. He cannot lift up his eyes in the presence of His glory. But now that he has been cleansed and purged of his burden, he is bold and he can lift up his head, and when he hears the voice of God saying, "Whom shall I send, and who will go for us"? immediately he cries out, "Here am I, send me." So that in this chapter we have the remedy, the ruin and the result, and that is whole-hearted consecration of God.

Now there are hundreds of you here to-night who have just passed through this same experience during the last few weeks of this mission. You have found out you were sinners, you knew you were lost, you have come out and you have sought a Saviour, and you have found Him, and your sins are forgiven. Now let the result be with you the same as with Isaiah, whole-hearted consecration to God. Now we will turn to this other throne, the great white throne that I read to you about. All of you were not present at my address on "Prophecy," when I referred to the resurrection at the last coming, will know the idea of one resurrection and one general judgment, I cannot find in God's book. I find there are two resurrections. I find there are four judgments. The two resurrections are these; and, mark you, it says here, "Blessed and holy are they that have part in the first resurrection," on such the second death hath no powers. Now, when is this first resurrection, and when is the second resurrection? The first resurrection is when Jesus comes, and I believe we are on the very Saturday eve of His coming, I believe such coming is very near indeed, because although some people have been very much offended by my saying that the world is getting worse and worse, I most emphatically state that the world is getting worse and worse, although there are more Christians upon the face of the earth than there ever were, and that is what Christianity is doing. It is calling out from the wicked world Christ's own, and they are not counted with the world. But the unconverted people in the world, they are worse than ever they were. There is more lawlessness in the world. You read your newspaper and see what is going on all over the world. It would be no good to say, "O had I the wings of a dove, for then I would fly away and be at rest," because there is no spot in the world now where you will not find exactly what you leave here. I say we are getting worse and worse, and we read in the Bible that the world will get worse

and worse. But we have nothing to do with the world. I am not part of the world, neither are you dear Christians here to-night part of the world. The world is the unconverted world ; those who do not love God. Some people think because science is advancing and knowledge is abounding, and travelling is easy, that the world is getting better. Why, this is all foretold in the Word of God. "Men shall run to and fro, and knowledge shall increase." All those discoveries are foretold in the Word of God. But God does not count that an improvement. Man's heart in the natural state is just as wicked, and a great deal worse, than it was when Christ was upon the earth. What is the cry all over the world now ? "No God for me ; no government of any kind ; let every man do what he likes in his own eyes." The world is getting worse and worse. But never mind, that is the fulfilment of the Scriptures. The Scriptures forewarn this very state of the world before the coming of the Lord Jesus Christ. Dear Mr. Muller, of Bristol, who is known and respected so widely, teaches exactly what I have said to-night. When I went to his first meeting and heard him telling the very same truth I had been telling I could have clapped my hands. Here was a man who is known and respected all over the world, and who, in Melbourne, was telling the very truth I had been so quietly teaching for years before.

There will be two resurrections. The first resurrection will take place when Jesus comes. Jesus will soon be here. I cannot go into this now because I have too much to talk to you about, and I spoke about it fully in two of my previous addresses. Take care if you die that you die a saved man. If you do not die a saved man, you will have no part in the first resurrection ; and then you are bound to have a part in the second resurrection ; and the second resurrection will be the resurrection to the judgment of the great white throne, which I am going to speak to you about. Very briefly, what are the four judgments ? The first judgment is the judgment of believers. There is no judgment in the way of condemnation for me and for those who are in Christ Jesus. Why ? Because when Jesus Christ died on Calvary's cross, I was judged then and condemned, and I have died in Him. I have accepted the judgment of God ; the judgment is behind me. What is the second judgment ? The second judgment is the judgment-seat of Christ, before which all believers will at last be judged. But some may say, "I thought you said just now there is no judgment for believers. What do you mean ?" I mean this :

that they will stand before the judgment-seat of Christ to be judged, not as to whether they are worthy of heaven, because they do not go to heaven on their own merits or worth, but they will stand to be judged for their works or every service done by them for Christ since they have been converted. That is the second judgment. The third judgment is the judgment of nations, when Jesus comes, not to the air as we are looking for Him now, but when He comes to the earth, when He comes to the Jews ; when He comes His feet shall stand on the Mount of Olives, then will take place the judgment of nations. The fourth judgment the last, is the judgment of the great white throne. That will not take place until the thousand years are passed and till the whole world is filled with the knowledge of God as the waters cover the sea. Then will take place the judgment of the great white throne. Now let us see what it is. "And I saw a great white throne, and Him that sat on it." People must not delude themselves with the idea that we Christians have got three Gods. There is only one God, and the relation of God to us is in the person of the Lord Jesus Christ ; we will never see any other. Christ is God, and although as I have said over and over again here, I believe in the Trinity—I believe in the Father, the Son, and the Holy Ghost—I cannot explain the mystery of the Trinity to you, I can *rest* in the mystery. I believe in the Father, the Son, and the Holy Ghost, but Christ sits upon these thrones, both of them. It was in the presence of Christ that Isaiah discovered what a sinner he was. The only manifestation we have of God is Christ, and it is Christ who sits upon the great white throne, because all judgment is committed unto the Son. Now what do we read ? "And I saw a great white throne, and Him that sat on it, from whose face the earth and heavens fled away, and there was found no place for them. And I saw the dead, small and great, stand before God." That is Christ. Who are the dead, small and great ? Plenty of dead in this meeting to-night. God says, "I am not the God of the dead ; I am the God of the living." What is the meaning of the dead ? Do you think it means those people who have passed away from the earth, put into their coffins, and who are what we call dead ? Why, bless you they are alive for evermore ! There is no such thing as death. If they have died as we call dying, they are far more alive than you are. The dead means simply those who have never received the life of God into their souls. When you were born into this world you received a nature, a life from your parents, by your birth, and that life is an

evil nature. It is a nature that is condemned. It is a nature that can do nothing else but sin. It is a nature that cannot love God. It is impossible for any man or woman to love God or to fulfil the law in any way with that one old evil nature ; and God calls men who have only that one nature dead, because although the body is alive, and people can walk about, and eat and drink, and enjoy themselves, the soul is dead. You, sitting in those seats here to-night, with only that one nature and life within you, you are dead ; and if you go on and pass away out of this world, and never receive Christ and His life, you will be the dead that will help to make up the number to stand before the great white throne and be judged. "And the books were opened ; and another book was opened, which is the book of life." What might these books be ? As I was saying the other night, I think a great many people have got their religion from the novels of the day and from the poets, and some people have the idea that every man and every woman has got a recording angel, and that this recording angel is writing down in a book all the deeds of the men and women whose recording angel they are. It may be so, but I do not see it in the Book. Poets have written a very great deal about the recording angel. One poet has written that a recording angel was keeping a record of a very bad man's life, and as he wrote down in the book the wicked, black deeds, page after page, he looked at the record, and he found it black and dark and dreadful, and his heart was filled with love, pity and compassion, and as he looked tears dropped from the angel's eyes upon the book, and lo ! the black record was all washed away. *Rubbish !* the greatest rubbish that was ever written, and if you are going to be deluded by such rubbish as that you will find your way before the great white throne. Not all the tears of all the angels will wash away one sin. You may have a recording angel. There may be books, piles of them. We do not know anything about it, but I will throw out a suggestion which commends itself very highly to me and it is this : May not the books be the men and women themselves. You see, we read the books were opened. Every man's life, every woman's life now is a closed life ; but by and by these lives will be opened. I cannot read your life, you cannot read mine ; but mark you, your lives are open before God, and by and by, when men come to stand before the great white throne, the books will be open, that is, their lives will be open, and naked, and bare before Him with whom they have to do. Oh, how solemn ! Oh, how terrible to think that as they stand there

before the great white throne to be judged, all the black past, all the terrible record, is read out by them and by God ! But how can the records be read out by the man himself ? I will tell you. Nothing is forgotten, and I do not think many of us need a recording angel, and I will tell you why. Every action of our life, and every word, is written upon the tablets of our own memory. I know for a fact that nothing is forgotten, because once when I was nearly drowning, long ago, it seemed as if every word I had spoken and everything I had done came before me in an instant. And I know that the whole of my past life and the whole of your past lives is photographed upon our memories, and nothing is forgotten ; when God says, "Son, remember," "Daughter remember," the black past will rise up before you, and as sinners stand before the great white throne to be judged they will read the black record upon the tablets of their own memories ; and the Judge, Christ, on the throne, will read the record with them, and then there will be no blaming of men or of circumstances. God help you never to go there ! God help you never to go to the judgment of the great white throne, because everyone who stands before this great white throne to be judged—are eternally lost. I will prove it to you presently.

We read about another book that was opened. What is the one book ? Mark you it is one book. In another part of God's Word we read about the book of the life of the Lamb, just as if Christ, who is the Lamb, was writing His own book. And so it seems to me that this book is no other than Christ Himself ; and as you are faithfully keeping the record of your own life, so He is keeping the record of His life, and He knows those who come to Him and receive life, those who come to Him and have dealings with Him about the question of sin ; and we read about some being written in the book of life of the Lamb. Now, I have got news for you. I believe that scores of you in this meeting to-night can write your own names in the book of life. But you say, "How can you prove that ? How can you make it out that I, a poor, wicked, lost sinner, can write my own name in the book of life, and never come to the judgment of the great white throne ?" I will tell you how. If to-night you find out that your life will not bear inspection, that your life won't stand the light of the great white throne, then where you are sitting, if you like—or wherever you like—if you have heart dealings with the Lord Jesus Christ, and you come to Him and confess your sins, and receive His life, He will put your name down

the moment you receive Him, and you will be written on the tablets of His memory, you will come into the great record of His life, and He knows His own. There is no mistake about it. If you come to Him to-night, and have dealings with Him, He knows His own and He says, "I will not blot out your name from the book of life." Then we read that they were judged every man according to their works. Let me briefly say that I know my name is in the book of life. I know as truly as I am standing here in the presence of God to-night that my name is in the book of life. I can further say that I know that many with whom I have had conversation in Auckland that their names are in this book. How do I know it? Simply because they have life. I know my name is there because I have got life, and it is because I have this life of God within my soul that I am able to love God and live for God. The first night I preached here it was on the new birth, and now I am closing my address by referring to it. If you get this life, your name will be put down in the Lamb's book of life, and you will never come to the judgment of the great white throne. We read that they were judged every man according to his works. We will take up two cases. We will imagine a man standing before the great white throne, and, mark you, he is reading the record of his own life; all the good things he thinks he has ever done, all the bad things he has ever done. We will take a man who has been very bad. He has done nothing but sin. He has never had any dealings with Christ, and he stands before the great white throne to be judged, and He is going to put him into His great big scales and weigh him. God has put everyone of you in this meeting in the scales. He has put me in His scales, and the verdict is, "Weighed in the balances and found wanting." Before I was converted that was the verdict. And, mark you, after we are converted the contrast is, complete in Him, because when we are converted we get Christ, and God is satisfied with Christ and with all Christ's glorious righteousness, for Christ Himself covers us, and this is the righteousness God has provided. What shall we put into this wicked man's scales? We can only put his sins in. God writes over that scale that the sins are *filthy garments*; he is weighed in the balances and found wanting. Now, put in a different kind of man altogether. We will put in a very respectable man, a man who always pays twenty shillings in the pound, a man who goes to church regularly on Sundays, a man who has been kind. We will put him in the scale. He must stand there alone, because

in the opposite scale we are going to put in his virtues. We will say he is moral, respectable, benevolent, good-natured, a good father, goes to church regularly on Sundays. Pile it all in, and now what does God write over that scale? "*All your righteousness is as filthy rags.*" Will you insult God by standing before the great white throne to be judged, and bringing what He estimates as filthy rags? That is all you can bring him. If you are not born again, and do not love God, and have not received Jesus Christ, I tell you you have insulted God beyond words, because God's remedy for sin is the Lord Jesus Christ. Now we will put somebody else into the scale—a man of no character for righteousness or goodness, a man like that man in Echuca who told me he was a thief. When he came into the inquiry-room he looked all round, and said, "I want to see you by yourself." A gentleman there said, "Are you frightened to be left alone with this man?" I said, "No." The man said to me, "Are we alone?" I said, "You need not be frightened." He said, "I am a thief; I have just come out of Pentridge, I have no character, and I want to know if God will save me?" I said, "Go down on your knees; you are the very man God wants." But, mark you, he accepted Christ. And what do we put into the opposite scale against him? We will put Christ into the scale. It does not matter what you are, Christ must answer for you, and you must be saved in Him. "Judged according to their works." Since I have been a Christian, about nineteen years now, the greater part of my life, nearly the whole of it, has been devoted to God; that is to say, I have given myself to God to work for Him. I have worked in the gaols, the hospitals, and in my district, and I have won a great many souls in the Sunday-school; and in late years I have preached the Gospel, and I suppose God has given me thousands of souls, and I might say I would not take Christ but am going to heaven on my own merits; I am going to be judged according to my works; I stand before God and plead those thousands of souls I won, I have some kind of good work I might bring to God, but you unconverted ones, what have you got to bring to God? But if I thought that my hopes of heaven depended upon one single good work, or all my life of good works I have done for God, I should cry out, "My God burn up all the works. I stand here upon the merits of Jesus Christ, and I am going to heaven trusting in His merits and His death, and His alone;" and you will never get to heaven in any other way. I will never stand before the great white throne to be judged. Why? Because

I have been judged already. This judgment is the judgment of those who won't accept Christ. They are going to be judged for their works, for their merits, because they won't take the merits of Christ. They have rejected Him. It is only the Christ-rejecters and the worldly, unconverted people who won't have Christ, who will stand there if they die in their sins. As to the saved, what are we going to stand there for? We are not attempting to go to heaven by our own merits. We say, "We have got none; we have got no righteousness." We are to be saved through the Lord Jesus Christ. There is very little more, and then I close. "They were judged according to their works." Christ knows very well that those who stand before the throne to be judged are those who have despised and rejected Him, and so they simply stand there to receive their sentence after they are judged. And what is their sentence? If you reject Christ, I tell you beforehand what the sentence will be, and you can never look up and say, 'You did not tell me.' I will be there, and I will not be there to be judged; but I will be there, as Christ tells us the redeemed will be there, with Him, sharing His throne. Now, and very briefly. "Death and hell are cast into the lake of fire. This is the second death." Oh, men and women! there is a second death. Oh, men and women! there is a hell. There is a lost world, for the unsaved cannot dwell in the presence of God; and although they cannot dwell in the presence of God, they cannot die. They must go away from the presence of God, and so God has provided this lost world. Men and women who cannot receive Christ must go there. Oh, do not go there! I tell you it is outer darkness. It is misery. It is awful. What a contrast to the beautiful, glorious world that Christ has prepared for us, where He tells us Himself, there shall be no more sorrow, no more pain, no more crying—all those things shall have passed away. And now the last verse. Oh, listen to it everyone of you in this building. "And whosoever was not found written in the book of life was cast into the lake of fire." What is the question for you to settle to-night? Am I in the book of the life of the Lamb? Is my name written in that book?" Why do not you come, each one for himself, each one for herself, and receive from Christ to-night that life eternal He is waiting to give you. Oh, I plead with you! And it is the last time I shall ever look into your faces. It is the last time I shall ever plead with you. These are my last words. Some of you have gone all through this mission. You have been to nearly every meeting. You have been awakened about your soul, and over and over

again you have been going to decide, but you have not yet, and to-night you are sitting in those seats—dead, dead, dead—no life in your souls. What are you going to do? Oh, will you come to Christ to-night? Look, dear ones, I will stay here to-night till the very last one has gone out of this meeting. I have got these Testaments and this packet of books, and every man and woman in the place who will come up to-night and seek Christ shall have a little memento of the meeting—one of these little testaments and books—to take away with him or her. I won't give them to Christians. I will give them to those who seek Christ, and I will give them on one condition. At the beginning of each book is a little tract of my conversion, which will help you to find Christ. The only condition I want is this: that you will allow me to explain the passages of God's Word to you just as I have turned them down, and then I will give you the book. I cannot do more than I have done. I have told you God's truth. Oh, dear ones, I tell you this: I do not suppose anyone has ever been in your city who has spent more time in prayer to God over your precious souls than I have done. You will never be prayed for more as long as you live than you have been prayed for during the last few weeks. And not only that. In all the colonies they are praying for us to-night. Do not resist the power of the Holy Ghost to-night. You are unsaved—you who know you are unsaved—come, come to-night to a decision. Over eighty souls responded to His appeal.

Holiness.

MRS. BAEYERTZ delivered the concluding address of her mission at the Baptist Tabernacle on Friday evening, September 26. The building was crowded. The service was opened by the singing of Hymn 313, "Oh ! my Father, take me." MRS. BAEYERTZ engaged in prayer, and then read the sixth chapter of Romans.

MRS. BAEYERTZ delivered the following address :—The longer I live, dear friends, as a Christian, and the more I go about, the greater longing I have to help God's children. I know how many are crying in secret for something more than they have got. They are saved. Their consciences has been quieted as far as penalty and punishment go ; but, oh ! how few Christians are really satisfied ! How few Christians are resting ! And yet there are secrets in God's word that are hidden from the wise and prudent, but are revealed to babes—secrets that would gladden many weary hearts once they are known to them. I know all about it, because I passed through it, step by step, and I would like, before I speak to you, just to take up a few minutes in giving my own experience of this life, because it will be a help to some of you. Although at the other afternoon meeting I did allude to it, of course there were very few there in comparison with the numbers here to-night. And I always think there is great power in a personal witness. When I was first converted, twenty years ago, I found that although I was saved my character was not changed. All the old sins used to have dominion over me, and I thought that was all right. I did not know any better. But twelve months after I was converted I sought what is very often called the blessing. I do not like the term. I will tell you why presently. But I sought the blessing and I got it. And it came to me in this way : It came with a great rush of feeling. Oh ! I was lifted out of myself. I hardly knew whether I was in the body or out of the body, so great was my joy and rapture, and then, as time

went on, I found I was delivered from sin. This lasted for a good while, perhaps two or three months. Then I was constantly coming in contact with people who told me I was under a delusion, and that I must certainly be going mad, and all that kind of talk. Gradually, however, I slipped back to the old life, and there I lived just like I did when I was first converted. Then, again, I began to seek the blessing. And up to within nine years I suppose four or five times did I get the blessing, and it was always in the same way, with a great rush of feeling. As long as the feeling lasted I was kept from sin. I venture to say, if the secrets of many hearts were known, this is what some of you are saying: "That is just like me. I have got the blessing, and I have lost it," and you will keep on losing it as long as you go in for the blessing. But I will tell you something better to-night. I will tell you a secret God told me, and everyone tells me it is such a help to them. About nine years ago I just told God I could not live any longer dishonoring Him as I was doing. I am naturally very impatient, very bad-tempered, and a very irritable woman. The least little thing put me out, and you know evangelistic work is very trying. Nothing could please me, and although I used to try and be better in this respect, I kept on dishonoring God. And I called to God in earnest prayer and anguish, and I told God He could do what He liked with me; that I could not live any longer leading such a wretched life. I said, "Lord, tell me the secret." The Bible is plain on this point, that there is deliverance from this kind of life, and that Christians can have rest of heart and deliverance from sin. I said, "Lord, deliver me from my sin, and let it be a *constant thing*." I did not look for any manifestation. I simply wanted deliverance from sin. Nobody but God knows what I went through. I used actually to be afraid to go on my knees and pray. All I knew was this: I was such a sinner. And I do not believe people will get into this blessed life by simply holding their hands up and saying, "Save me." I believe there is a work to go on in the soul of Christians, just as in the soul of the unconsecrated, in order to get into this life, and that is the reason I have been holding these afternoon meetings, because at every meeting I have been trying to lead up to this meeting to-night. I believe there has been going on in the hearts of many Christians a deep work. At one time I was very ill. I was threatened with paralysis through over-work. And I remember I told the Lord, over and over again, "You can do what you like

with me, only save me from sin. Even while threatened with paralysis, I was not so anxious about healing as I was about deliverance. However the Lord healed my body apart from any doctor; and He led me into this blessed life, and I will tell you how. It was not by any manifestation of any feeling; but one day in a prayer meeting while I, with others, was exercised about this truth, the Lord enabled me by faith to take hold of the promise of His word. And His promise was: "You shall be clean." There was no change I know of. I was not conscious when I rose from my knees of anything. And as to feeling, if anyone had come to me and said, "Do you feel saved"? I should have said "No." If they had said, "Do you know you are saved"? I should have said, "Yes." But I did not feel one single thing. I got up from my knees and trusted, and kept on trusting. I believed God. And I found in the very circumstances where a few days before the temper would rise, now Christ put His own gentle power within me, and I could look around and say, none of these things move me. It was just glorious, and yet not one bit of feeling. I believe if God had given me feeling, I would have rested in that feeling and not have learned the lesson. I remember we had a tremendous holiness meeting. It was in Echuca. The Baptist minister said, "Mrs. Baeyertz, you must hold a holiness meeting." I said, "No, I have not got a single bit of feeling." He said, "You are delivered from sin. I can see the change." I said, "If God will take the meeting, I will be willing to take it." The dear Wesleyans in Echuca gave us the hall, and it was just packed. I was never in such a meeting. We began at half-past seven in the evening, and it was all I could do to get them away at half-past one in the morning. I saw respectable gentlemen holding responsible positions under Government, crying to God for deliverance from their sins. I had nothing to do with the meeting. God, the Holy Ghost, took the meeting, and He worked so on the hearts of the people that their whole lives were changed. I could not tell you how many that night were delivered from their sins, and have been living different lives ever since. It is not so much a blessing to be got and to be lost. It is not that at all. But it is a life to be lived. Of course there is an entrance into this life, just the same as in the case of those who have been converted. They did not go away and say, "I got the blessing at the meeting the other night." They say, "I was converted." You begin a new life altogether. You

come into new relationships with Christ, and take hold of Him for new power, and then you go away and live. *It is a life to be lived.* I do not expect to live any other life till Jesus comes. I would not dare to stand up here and say there has been no failure. God knows I would be a liar if I did. Of course there is failure in everyone's life, if people would be honest and say so; but the blood of Christ cleanseth from all sin. What is to hinder any of you Christians from living the life I have spoken of? Nothing but one thing I am going to tell you about. Let us look at this chapter in Romans. I hope God will work mightily through His own Word. We read in this 6th chapter, "dead to sin." What I want to speak to-night about is "dead to sin." We read three times over in this chapter that we are free from sin. Now, there is nothing prized so much as freedom. We prize freedom beyond words. And in the old days the Turks used to persecute the Christians, and take them as slaves, and the relatives of those Christians used to collect money to purchase their freedom. Now, sometimes it would so happen that the Christians, when they heard their freedom was purchased, and the money was paid, had got so used to their slavery that they would not take the trouble to go free, and they would stay in bondage. At other times their masters kept the money, and never told the people that their freedom had been purchased at all, and so, of course, they remained. Others, again, got free. I want to tell you to-night that your Master (for every child of God has a master) has purchased your freedom, and you are free. Whether you experience it or not, it does not alter the fact. You to-night are free from sin. There is no necessity for any child of God to obey Satan and to yield to sin. And any child of God who yields to sin, yields because his own will consents, and not because he is under any necessity to yield to the temptation that is brought to him. And this evening's address will, I hope, show many of you the secret of deliverance. Ah, yes! we are free for the Holy Ghost to breathe His own beautiful, blessed life in us; free for Jesus to use us. When we say we are crucified with Christ, what does that mean? It means freedom from the power of sin. The cross means the utter surrender of our own will, to let God's will do what it pleases with us. It means death. The cross does not mean troubles, and griefs and difficulties, and trials. It always means death, and I will show you how directly. There are two senses of death I want you to notice. And the cross, if it means anything to us, means the absolute surrender of our whole will, so that God

may have all his own way with us ; that we may have no liberty to choose, but just to do God's will. In this 6th chapter of Romans we read at the 10th verse that Christ "died unto sin once." Now I want to show you a very important truth. We read that Christ died for my sins. I am speaking to Christians. What does that mean? I showed you last night. He died for my sins, and in dying for my sins He wrought out atonement for me and He wrought out a righteousness for me, which, when I believe in Him, is imputed to me, and through the death of Christ I am justified in God's sight. But, mark you, that *only* won't give you deliverance from the power of sin, and that is what you want. So we want to go a step further and see where is then the secret of deliverance from sin. We read in this verse, and it is a most wonderful verse : speaking of Christ, it says, "For in that He died, He died unto sin once : but in that he liveth He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin." Now, how could Christ die unto sin? In what sense could the Lord Jesus Christ die unto sin? He never sinned. He could not sin. He was absolutely sinless and holy, and it was an utter impossibility for Christ to yield to sin. Then in what sense did He die to sin? In this sense : When He was alive, as in the garden of Gethsemane, as on the cross, sin could make Him suffer ; sin could pain Him ; sin could be a sorrow to Him, and you know when He bore our sins on the cross, although He never sinned, He was made sin. When He died He died to all that sin could make Him suffer. Now comes the wonderful word "likewise." Why, it is tremendous. "Likewise reckon ye also yourselves to be dead indeed unto sin." Why is that "likewise" there? For this reason : that the life of Christ is put into each of us. It is the resurrection life, and He takes His people up with Him into the cross, and we die on the cross with Him. He takes us up with Him, and He takes us down with Him to the grave, and we are buried with Him, and then we are raised up with Him. Death is the secret of deliverance from sin. It is the greatest power of deliverance of any truth in the whole Word of God. You see it does not say in the Bible sin is dead, but it says we are to reckon ourselves dead to sin. If sin were dead there would be no need for me to reckon myself dead to it. If sin were dead it would be an utter impossibility for me to yield to sin, whereas no Christian can stand up and say it is an utter impossibility for me to yield to sin. A temptation might present itself and you might yield. It says, "As Christ died unto sin

once, likewise reckon ye also yourselves to be dead indeed unto sin." You may say you cannot do that, and the chapter says "sin shall have dominion over you," and you say that it has dominion over you. I know the tears which you have shed in secret over that chapter. I dare say many people here have wished that that chapter was not in the Bible, and that some verses in John were not in the Bible, because their lives come so far short of what God says. Perhaps after to-night they will thank God that that chapter is there. I know you want to reckon yourselves dead unto sin. I tried to reckon myself dead. I prayed, and I could not; and afterwards God showed me the secret.

Now all of you who have your Bibles just turn to it and you will see the secret. In the 11th verse we have, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Now, in the 14th verse we have the promise, "For sin shall not have dominion over you, for ye are not under the law but under grace." But what comes in between? People miss out those 12th and 13th verses, and say, "I cannot reckon myself dead, and sin does have dominion over me." The whole secret lies in the 12th and 13th verses, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither *yield* ye your members as instruments of unrighteousness unto sin: but *yield* yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." And I will tell you the whole secret of failure in your life. The reason you cannot reckon yourselves dead is this: you have never wholly and absolutely surrendered your will to God, as to the satisfaction it yields to self to give way to sin. Oh! the struggle to give in. I will tell you why: Because it makes you take a low place. You have to make yourself of no reputation. It was very hard for me because I was of a very proud nature, but God taught me that unless we are willing to give up the satisfaction it yields, we will never learn the secret of deliverance. That is one point. Then there is another. If there is anything in the heart or life contrary to the Word of God, you cannot expect to know anything about this glorious, blessed life. God taught me years ago, "Whatsoever is not of faith is sin," and if I did anything my conscience condemned me for, although it might not be what people called sin, it was sin to me—because I had not faith about about this one particular thing. There is another point that must be yielded. If you want this

blessing, the will must be yielded to God. You must be willing to give up every doubtful thing, so that you can tell God, "I will obey." I remember a very simple thing after I entered into this blessed life. I was going out to hold a meeting, when the postman came, and there was nothing but a newspaper. I was going to tear open the wrapper, and when I was opening it I heard distinctly the voice of God say, "Do not open that : do not read it." I was always very careful to listen to God, and to obey unquestioningly. I knew God had some motive, and I put the paper down. When I came home from the meeting, I said, "Lord, may I read it now?" What was in it? A very flattering report of the very address I was going to give that night, and if I had opened that, it might have taken me off my absolute dependence upon God. I tell you this to show you that God notices and looks after the little things in our daily life. Now turn to Joshua. Joshua had led the children of Israel out into battle. They had been delivered from their enemies. All of a sudden everything was changed. The people began to fly before their enemies, and they were beaten. Joshua was in a dreadful way, and he cried to God, and all the elders of Israel put on sackcloth and ashes upon their heads, and they all began to weep and cry. Presently the voice of God came to them, "Israel has sinned." Perhaps some of you have been praying, "Lord, bless me. Deliver me. Let me enter into this blessed life," and perhaps God has to say the same thing to you to-night as He said to Joshua. There is a time to pray. I know this, I might have prayed to this day and might not have entered into this blessed life. It is not the time to pray now ; it is the time for action. Israel had sinned. There was one in the camp who had sinned, and that was the reason they could not stand before their enemies. God said, "Neither will I be with you any more except ye destroy the accursed thing from among you." What was it? They found out afterwards that one man had coveted a Babylonish garment and a wedge of gold, and had taken this forbidden thing and buried it deep down under the earth under his tent. Nobody had the least idea about it, but God's eye could look right down underneath that earth and see that forbidden thing. And so it may be with you. Deep down in your hearts there are things that are forbidden, and nobody knows anything about it ; but God knows, and there are some of you Christians in this meeting to-night, and you know very well, as sure as you are sitting on those seats, that you have got a condemned conscience about something. There

are things in your life and in your hearts that you know are contrary to the word of God. God says you must give up the accursed thing. Will you do so? I cannot hold out hope for you to enter into the blessed life unless you are prepared to give up the accursed thing. I do not know what it is. God's Holy Spirit will show you. When I was in Brisbane, this time twelve months, we had a wonderful holiness meeting. There was present a merchant who had been converted. He was sitting on the stairs, for he could not get into the meeting. And when I was speaking on this subject God's Holy Spirit said, "You, as a Christian man, have no right to be in partnership with an unconverted man." He dissolved partnership with his partner, and he is now in business for himself. Whatever is contrary to the will of God you must give up. I would rather have twenty persons remain behind and give themselves out and out to God, and give up all the worldliness or what may be of a doubtful character in their lives, and on their knees go in for this blessed life, than have this place crowded with men and women not really in earnest. If you are in earnest God is in earnest. Mark you, His eye is as a flame of fire, although it is full of love and tenderness, and God will search you through and through; and the Holy Spirit will tell you, while you are sitting on those seats, what is the accursed thing in your life. In the case of some of you, even at this moment, there is something coming up to your mind, and you are saying, perhaps, "Is that it? Oh! that is a little thing. God does not mean that." That is it, my brother and my sister. Just now, what the Holy Ghost is showing you in answer to our pleading prayer. That is just the very thing God wants you to give up. If you give it up, and give yourselves, just as you are, wholly, entirely, and absolutely to God to-night, the Holy Ghost will give you the power to reckon yourselves dead, and before this meeting is over you will find power will come and you will be able to reckon yourselves dead. And then what is the result? Turn to the 6th chapter of Romans and see what is the result. "Sin shall not have dominion over you." No wonder sin has dominion over you. Sin always will have dominion over you unless you yield up every doubtful thing in your life. God cannot bless you and give deliverance until you yield yourself up to Him.

The idea of Christians who go to dances and who play cards, and join in those doubtful amusements--the idea of them going to a holiness meeting, and praying to God to deliver them! Why, it is mocking God. I tell you this: you can have the world if

you want it, and ultimately such Christians may be saved and go to heaven, but they never will know anything of deliverance from sin or communion with God. One day they will say they are safe and another day they will be full of doubts and fears. The wonder to me is they can hold on at all. I will put the truth before you just as it is, and leave it with you. If you want to, you can enter into that life to-night, but you have to yield up every doubtful thing; cut yourself away from all the past that has been bad; lay yourselves down on God's altar and say, "Lord, I want to reckon myself dead indeed unto sin. I want to obey Thy word, so that sin will not have dominion over me." God is proving you to-night. He is proving you in this meeting. "How much do you love Me?" "Do you love Me enough to give up your idols and the doubtful things of your life?" You know exactly what you have to do. If you on your part yield yourselves up to God, and tell Him He can have all His own way with you, and give up the doubtful things, and do not take them up again, then deliverance will come, and God will make you strongest on the very weakest point of your character. I do not feel I want to go on urging you; I leave it with you. I have told you about the life, and exactly what the results will be if you enter in, as far as I am able. Now I come to this point. All of you who to-night are prepared to yield yourselves unreservedly to the Lord Jesus Christ, to give up all the doubtful things, to come out from the world and be saved, so that you may be at His disposal to use you, stay behind to our prayer meeting, and I will come down there, and we will join together in earnest, pleading prayer that the Holy Ghost may come and reveal the truth to you while you are on your knees, so that you may go away from this meeting and commence a new life altogether, and I will tell you what it will be. It will just be as different to the old life that you have been living in the past as what it was when you were first converted. If you come into this blessed life you will see what deliverance you will have to-morrow, and when temptation and trial come to you, you will just shout the shout of victory, because to-night God will give you the power to reckon yourselves dead, and to-morrow sin will not have dominion over you. Now, the Lord help you and bring you to a decision on this point for His Name's sake.

